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**Young China Reaches**

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China

**the Crossroads**

M. E. Church



## CHINA AND METHODISM

In 1847 the Methodist Episcopal Church sent to China three missionaries—the Rev. and Mrs. M. C. White and the Rev. J. D. Collins—to establish Christian work. Foochow, then as now, a great government and literary center, was the scene of their first labors.

Reinforcements were sent in succeeding years. But it was ten years before the first convert was entered upon the rolls of the Church.

Today there are 71,000 Methodists in China, enrolled in ten Annual and Missionary Conferences—among them Hinghwa and Foochow.

In 647 Sunday schools 35,798 pupils are enrolled.

The Board of Foreign Missions has 150 missionaries in China. The churches are also served by 475 Chinese pastors, members of Conferences. About 2,500 other Chinese serve as local preachers, teachers, doctors, nurses, etc.

### Hinghwa Conference

Hinghwa Conference includes Hinghwa and Sienyu Counties, and part of Futsing, with a total population of more than 1,500,000. It includes the important port of Hankong and the walled city of Hinghwa, an educational center. Agriculture is the principal occupation of the people.

The Methodist Episcopal Church has been at work in Hinghwa since 1865. There are 54 pastoral charges with 9,500 church members.

The leading institutions of the Church are the Guthrie Memorial High School, the Biblical Training School in Hinghwa, the Rebecca McCabe Orphanage, an agricultural and vocational high school in Ng Sauh, and a boys' high school in Sienyu.

### Foochow Conference

Foochow Conference, with the important city of Foochow as its center, covers an area of 5,000 square miles, where live 2,500,000 people. They are engaged chiefly in agriculture and in the manufacture of paper, silk and cloth.

Bingtang District has 400 square miles and 80,000 population. It consists of a group of islands southeast from Foochow. Tangtau, where Methodists began work in 1870, is the principal city and has a Boys' Junior High School. Lungtien District, with 450,000 people, has been a Methodist center since 1865.

The Rev. Harry R. Caldwell, residing in Futsing, is district missionary of the Bingtang and Lungtien Districts.

The churches of the Northern New York Conference have adopted as their Parish Abroad the missionaries and work in the Hinghwa Conference, China, and the support of the Rev. Harry R. Caldwell in Foochow Conference.

# China Needs Christ

Dr. E. Stanley Jones, after several months of 1932-33 spent in an evangelistic tour of China's cities, declared that China is the most ready of all the non-Christian fields in the world for a great mass turning to Jesus Christ. Most missionaries in Asia agree with him.

The Christian church in China has come through some devastating fires of persecution, and may experience more such; but the vast amount of patient preaching, teaching, healing, writing, and living the Christian faith and life is gradually and surely producing a Christ-mindedness, or a Christian consciousness. Increasingly the test of conduct is, "Is it Christian?" It doesn't take a very large percentage of that spirit in the body politic to find expression in some public reforms.

"The necessity in the East is the same as the necessity in the West," says Dr. Jones. "A moral and spiritual reformation is necessary to give sufficient character to handle this new freedom. The immediate necessity of the East is for the leaders of those lands to lay hold on a moral and spiritual dynamic that will give it sufficient steadiness of character for the stormy days ahead. . . . We believe that Jesus Christ gives that dynamic for character."

China's leaders are well aware that what China needs most today is that indefinable "character" that comes to men and women from association with Jesus Christ. Many of these leaders are openly assisting in such efforts as the Five Year Movement. Many of the greatest leaders are professing Christians—a majority of the Nationalist cabinet are Christians.

A prominent Chinese historian has been quoted as saying that "China has started on her journey to the Promised Land. She has not gone very far—in fact she has taken but two steps. She has decided to go, and she has moved outside the city gates."

"The keystone in China's rejuvenation, then, is to be found in

education and religion," says Dr. R. Y. Lo, noted Christian leader. "The real solution is the development of a public morale, a spirit of cooperation, and a loyalty to the commonwealth by people in general and by officials in particular. It is the heart and soul and mind of the Man of Galilee that is greatly needed. Without a mind, a soul and a heart like Jesus, how can we expect to have men of devotion and sacrifice at the head of the government?"

Former President and now Commander-in-Chief of the Nationalist Armies Chiang Kai-shek has recently become a Christian. Many influences led him to a decision to become a follower of Christ, chief among them his belief that China needs Christ and Christ's spirit in her present condition. Speaking recently to the students of the Hunan Bible School, Changsa, General Chiang said:

"It is a great pleasure and joy to come to your institution. Upon entering your institution my spirit was inspired. Many people are suspicious of the mission schools because they do not understand them. I believe that in order to bring our country from its chaotic state to a stabilized condition, and to help the poor better their condition, the Christian institutions have a great contribution to make.

"There are many ways and means to save a country. I believe Jesus is the standard. Jesus saves people because of his universal love and sacrifice. He was utterly self-forgetting, disregarding his own safety and comfort in order to attain the goal of saving other people.

"We are going to save China. We must use the spirit of Jesus Christ and his sacrificial love. I sincerely hope that you people here will use the personality of Christ to influence the youth so that the students of the whole nation will use the spirit of Christ in saving the country and the people. This, if I may be permitted to say so, is your great responsibility to help save the country and its people, and to bring blessings to them. This is my sincere hope for all of you."

# Serving in Church and School

The Methodist Episcopal Church, in presenting the Gospel message to the Hinghwa and Foochow Conferences, has carried on a program of direct evangelization—preaching on the street corners, preaching in homes and in villages, gathering groups of men and women from these services into church and chapel groups in their home communities, and, alongside this evangelization it has carried on a system of Christian schools. These schools have, through the years, trained many hundreds of leaders, and, in many cases, they have been the schools after which towns and counties have patterned their own school systems.

## **Guthrie: Training China's Leaders**

Guthrie Memorial High School in Hinghwa is named in honor of a Methodist missionary who gave his life as well as his talents to Hinghwa—the Rev. Fred L. Guthrie, of Jacksonville, Illinois.

In his day the school was small, but he laid true and strong foundations, and an important and still growing institution stands in his memory. The school is now in the thirty-sixth year. There are over two hundred students in the high school proper, and about one hundred fifty in the affiliated primary department.

Guthrie School has made history. Besides the many who have studied for a year or two, the school has graduated 482 young men. Of the 482 graduates, 47 are unaccounted for. Some of these have died. Sixty-one boys are continuing their studies in higher schools.

"Of our graduates, 168 are in educational work," says the Rev. Charles E. Winter of the Guthrie faculty. "This is not strange in a country where such a large proportion of the people are unable to read or write and where strenuous efforts are being made by the government and the Church to raise the standard of literacy. We

feel that the school is making a great contribution to this literacy movement and thus to the foundation and progress of the Chinese republic.

"The ministry has claimed 47 of our Guthrie graduates. These men are, or have been, the outstanding leaders among our preachers in the villages and cities.

"Forty-three are merchants, many of them men of real influence in their communities.

"The Standard Oil Company representatives for this whole region are two brothers, graduates of Guthrie, towers of Christian strength in their city, and in fact in the whole magistracy of Hingwha.

"Thirty-eight men are in government and official life, besides four who are heads of the post office in their various towns.

"China has 15 physicians who received their high school training at Guthrie.

"Besides these there are: 5 editors, 2 aviators, 2 radio experts, 2 industrial managers. One of these managers is head of the electric light company that supplies the two cities, Hinghwa and Hankong, with light.

"Three are bankers.

"Two are country magistrates.

"The Chinese Consul at Java is a Hinghwa man, a graduate of Guthrie.

"The 'Billy Sunday' of China, a famous evangelist who has travelled the whole east coast of China as well as throughout central China, is a Guthrie graduate.

"Two college presidents, those of Fukien Christian University and of Great China University, are Guthrie men. Eighteen college professors and 18 high school principals are Guthrie graduates.

"We thank God for the contribution Guthrie has been able to make to the Kingdom of God and to the Republic of China!"



## **Junior High Schools**

Junior High Schools are located in several of the cities outside of Hinghwa. To these schools come children who have had their earlier preparation in the little day schools scattered through the districts. In the high schools the students are prepared for entry into the Anglo-Chinese College and Fukien Christian University, located in the city of Foochow.

A missionary writes regarding one of these schools:

"In the School we hold chapel exercises for half an hour each day. Practically every student attends these meetings. The singing of Gospel songs, reading portions of the Bible and short sermons feature these exercises. Our City Church is only a short distance from the School. Most of the resident students go to Sunday school and preaching services Sunday morning as well as to the Sunday and Thursday evening services. Some of the older ones attend the Prayer Band meetings before breakfast each morning. Near the end of last year a goodly number either united with the church or entered as probationers. Thus the Church here has a large place in their lives. Some are already dedicating their lives to preaching the Gospel. There are several in the Senior Class who are outstanding Christians and are of such character that we confidently expect them to be used in a large way when they finish their preparation."

## **The Rebecca McCabe Orphanage**

The Rebecca McCabe Orphanage is located at Ng-Sauh (Yellowstone), a farming center about six miles from Hinghwa City. It was established with funds originally contributed through the Christian Herald. The children received there are given a good primary school education and in addition spend considerable time on a farm which is part of the orphanage plant. Some of the outstanding preachers and teachers of the Hinghwa Conference have been children in this school and orphanage.



*Official Board, Bingtang*



*A Rice Farmer*



*Approach to*



*High School Drill, Hinghwa*





*Bible Class, Hinghwa Prison*



*Hinghwa City*



*A Chinese Bridge*



*Day School, Hinghwa*

## **The Churches**

From practically every Conference of Methodism in China comes report that "the Chinese eagerly listen to the Gospel message," "the evangelistic services have been successful," "the results are proof of China's desire for the Gospel message," "the results are most noticeable among the educated people both within and without the church," and other encouraging indications of new evangelistic zeal and earnestness.

Bishop John Gowdy writes that throughout his area, despite militarism and banditry in Fukien Province, the people responded eagerly to the Christian invitation. Not only through evangelism but in many other ways the Church is contributing to the enrichment of the total life of China.

In China—as still in many places in America—the Methodist pastor is appointed to serve a circuit of villages; the largest, or perhaps the only church in this group of villages is the "circuit center." Circuits in Hingwa and Foochow range from three to eight villages. The circuits are grouped into superintendents' districts, and visited more or less regularly. At the circuit center is the church and usually a primary school and a Sunday school. Often there are night classes for the illiterate adults, and reading rooms that are the communities' only libraries. Training conferences for lay leaders are held from time to time in the center. Occasionally it is visited by the evangelist—Chinese or missionary—for special services; or by the physician for the treatment of the diseased, for vaccination, or health programs. In the larger cities there are, of course, busy institutional churches.

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The Methodist Episcopal Church carries on no medical work in Hingwa because the Church of England maintains an excellent hospital and medical staff in that city.

# She Drives Out Devils

From the island of Haitang, near Foochow, comes this story of a remarkable Christian Bible woman in the village of Bah-sua. It is almost inaccessible and is a hazardous trip—"one of the most uncomfortable I ever made in rural China," says the Rev. Harry R. Caldwell. So difficult was it for preachers to reach that Bah-sua was abandoned as a preaching place years ago. But—here Mr. Caldwell takes up the story:

"Two years ago we asked Mrs. Siek Hua Saeng, a Bible woman, to go to Bah-sua as pastor. She went. She made no complaint. And she is still there in service.

"When Mrs. Siek went to Bah-sua there were but nineteen families of Christians left in the group of villages making up the circuit, and the spiritual life of the church was just about nil. Last year we held one of our sixteen-day series of evangelistic services, followed later by a ten-day training conference. New life, and an entirely different kind of life, has been imparted to the church. I found more than 100 families of earnest worshippers. The former house for worship had long since been outgrown, and the people had gone ahead and greatly enlarged the place by the erection of an annex nearly the size of the original building.

"One of the first things in the church to attract my attention was a great bundle of idols hanging in one corner, each god tied about the neck with a strong cord. I asked the preacher what that string of gods meant, and she replied, 'That bunch of gods came from a shrine over on the hill. They were an especially noted lot of devils whom every person in the community feared. They have stood in the way of scores of families accepting the Gospel message, as it was declared that anyone invoking the anger of those gods would surely suffer at their hands. I said I would prove the power of God greater than the power of the whole bunch of gods, so I went over and wrecked the shrine and now have the gods hanging

here as evidence of their inability to even so much as help themselves. People deride the idols now instead of fearing them.'

"This is but one instance of this Bible woman's heroic work. I was amazed beyond measure to hear from first one and then another of cases of demon possession into which this woman has been called. It has been a repeated series of tests of faith, but never has the gospel message failed to do its work with one of these unfortunates. There stood before me people with faces aglow with the victory of Christ—people who had been tortured by demons and devils. I could tell of many instances of demon possession rivaling anything recorded in the four Gospels.

"It was said of Mrs. Siek by a leading layman of the church of Haitang, 'She casts out more devils of those demon possessed, destroys more gods both in home and wayside shrine, visits in more homes administering to the spiritual and bodily needs of the people, and preaches the gospel with greater fervor than any six men preachers on the district.'"

Any substantial influence of the Christian enterprise upon the rebuilding of Chinese rural life depends in the first instance upon its success in impressing the individual villager with the conviction that the religion of Christ marks a way of life superior to anything heretofore within his knowledge or experience.

It is equally necessary that the Chinese rural people shall be convinced that the Christian teaching has a message of equivalent power for changing those economic, social and political relationships, the improvement of which constitutes the task of rural reconstruction.

DR. KENYON L. BUTTERFIELD.

## **“He Healed the Lepers”**

One of the medical services that seems most Christlike is the ministry to lepers—perhaps because Christ himself had pity on these unfortunates and cured some of them. Medical missionaries—in China as elsewhere in the Orient—render a large service to lepers. Those in the early stages of the disease can often be cured; those more advanced can have their pain lessened. And all can be cheered by the gospel of love. The Rev. Charles E. Winter tells of a case that came to his attention in the leper chapel in Hinghwa:

“Last week when we went into our leper chapel we saw a new face. It was a clean little face, not bloated and marred like most of the others. The eyes were red from tears and the chin was trembling. He was a little boy of ten or twelve years in new white clothing, brought by his sad-faced father to our chapel and dispensary for his first treatment. He was terrified as he stood there seeing in the scarred and deformed faces and bodies what he might expect in the years to come.

“But we were able to comfort him. It was touching to see some of the hopeless old wrecks trying to cheer the boy up. Some of them are blind, most have gone too far to be ever completely cured. Yet they had words of comfort for this little stricken kid.

“And the best of it is they really were telling the truth. There is hope for him if he continues to take the inoculations. He has no marks on him yet. His fingers alone show the evidence, though not bad. All are helped by the treatment and some are really being cured.”

The enterprise of bringing the spirit of Christ to bear on all our social life means not a substitute for personal faith in Christ as Lord and Saviour, but the enthroning of Christ over ever-enlarging areas of the world's life.

—Report of the Jerusalem Conference.

# The Christ-way Is China's Hope

By MRS. ELIZABETH F. BREWSTER, Hinghwa, China

People sometimes ask me, "Is there any hope for China?"

Chiang Kai-shek said to a group of Christian leaders, "China is at the cross-roads. One road leads to righteous peace, the other to bolshevism. I have faith in Christianity to lead us in the path of light and righteousness. The Christian church must help us."

With him are others of China's young leaders who also look to Christ as the Way of hope for China. Through the Christian message and our Christian education there has been developed a courageous group of Christian representatives of New China, a group that has been influential out of proportion to its numbers. These young men, and women, too, have been seeking to build a strong, united democratic national life. Against destructive forces they have bravely been lifting Christian standards of Love, Equality, Justice, Transformation. These forces make for the construction of a new world.

Against the destructive forces at work in China there is the steady, quiet, invincible power of Christianity. The Church is the strongest constructive, redemptive force for the building of a better, happier day for this troubled land. Just as, side by side with the civil war and banditry, the everyday life of peace-loving honest folk in countless multitudes continues, so the work of the Christian forces in hundreds of churches, hospitals, and schools goes on, revealing the Jesus-way of love and service, to people who now more than ever need their ministry. These agencies of helpfulness and good will have been the one stable, dependable bulwark of the Heavenly Father's Love through all the troubled times, not only to Chinese Christians, but their non-Christian neighbors as well. "The Jesus-Church is the hope of the common people of China," one hears them say.



Our Christian schools were never more respected and trusted by the Chinese people than they are today. In many places more students apply than can possibly be cared for. Even non-Christian parents recognize the effect on character of our teachers—an outstanding group of trained college men and women who believe they serve China best by revealing to their students the Christ who is a vital power in their own lives. In the Jesus-way they find that which will eradicate from students wrong ideals of hatred and destruction, to plant in their minds purity, hope and love. In our Christian schools these young people, themselves the splendid fruitage of Christian education, are giving themselves in sacrificial, devoted service.

“Open doors and open hearts” is the report of every worker who carries the message through the streets of the cities and through villages that so thickly dot the plains and valleys of our region. The Jesus-way not only means hope in the midst of confusion for the elders, but they see in it a power for righteousness for their children, especially important when young China is turning away from the old moral standards. Our Christian schools never were more essential than in this transition period, and parents realize this by crowding our schools with their children.

China's young and old are seeking a new and better Way, with the break-down of the old all about them. Can the Christian church withdraw in the face of their desperate need?

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Winter, Charles E., 2112 Leavenworth St., San Francisco,  
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